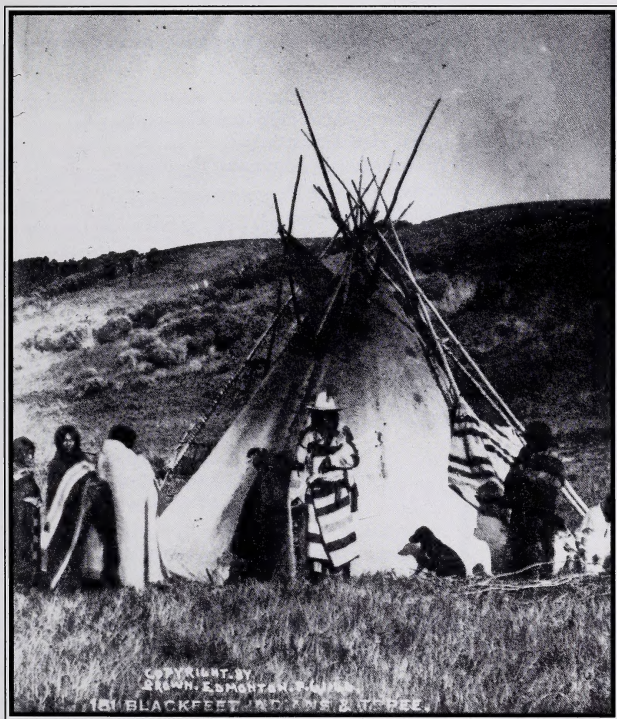


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THE CORNERSTONE



Blackfoot Crossing

The Alberta Historical Resources Foundation, a Provincial Crown Agency, was established in 1976 to assist in the preservation of the Province's historic buildings, sites and objects and to encourage and promote public awareness of Alberta's past. Donations and bequests of funds or property receive the tax benefit of a donation to the Crown.

Annual dues are \$10.00 which entitles a supporter to receive the Foundation's quarterly Journal, **The Cornerstone**.

Albertans are invited to contact the Foundation's office with their enquiries, news and information of subjects and events which they want to share through the pages of **The Cornerstone**.

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Alberta Historical
Resources Foundation

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Barbara Dacks

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THE CORNERSTONE

Journal of the Alberta Historical Resources Foundation

COVER PHOTO: This photo, taken between 1886 and 1893, shows a group of Blackfeet Indians and their camp at Blackfoot Crossing. Located on the Blackfoot Reserve, about 90 km east of Calgary, near Chinle, Blackfoot Crossing has long been known to Native tribes as a gathering place. It became a landmark for early European traders and pioneers as well, and was chosen for the historic meeting between representatives of the Canadian Government and the Blackfoot nation in 1877 for the signing of Treaty #7. It was here that Chief Crowfoot, to ensure peace, ceded all ancestral territories south of the Red Deer River agreeing to the terms offered by the Crown including Reserve privileges. The Alberta Historical Resources Foundation has committed support to the Blackfoot Crossing Development Project to restore Crowfoot's Grave Site and associated sites. Photo Credit: The Provincial Archives of Alberta, E. Brown Collection, Number B1021.

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Editorial Policy

The purpose of THE CORNERSTONE is primarily to inform others of the Foundation's activities and secondarily to communicate heritage news from around the province. The Foundation is unable to pay for articles or photographs used in THE CORNERSTONE. Use of submitted material is at the discretion of the Editor.

PRIMARY FUNDING FOR THE ALBERTA HISTORICAL
RESOURCES FOUNDATION COMES FROM





Message from the Minister

Dear Foundation Members,

Currently, some of the fastest growing and most lively issues in the heritage field are those related to Native history. How does one deal with the research, interpretation, and historical resource stewardship of Native heritage? How much do we really know about our early Native cultures? How should they be interpreted? How should concepts of spirituality be treated? Who should be involved? What should be preserved and where?

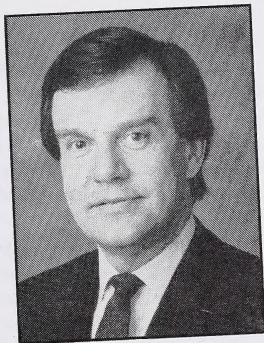
This issue of **The Cornerstone** attempts to address some of these questions. While the tasks of dealing with conflicting cultural values are difficult, now more than ever, we need to identify the problems and work together to resolve them. This issue attempts to contribute to the debate by articulating both sides of selected issues and presents projects that are building cultural bridges.

The cooperative development of the Head-Smashed-In Buffalo Jump is our most visible example to bridge the Native and non-native cultures. Over 140,000 people come every year to see this UNESCO designated World Heritage Site and increase their understanding of the early Plains Indians. The "Jump" shows an intricate food gathering system and elaborate cultural traditions that existed thousands of years prior to any contact with Europeans. The Interpretive Centre attempts to balance the archaeological record with the spiritual aspects of the site. Yet, as successful as this facility is, it is only a small part of what is required to create understanding between Natives and non-natives.

Alberta Culture and Multiculturalism and the Alberta Historical Resources Foundation are proud to be part of this team effort at cultural bridge building.

Yours truly,

Doug Main
Minister of Culture and Multiculturalism



Message from the Foundation's Chairman

Dear Foundation Members,

This edition of **The Cornerstone** will focus primarily on the needs of one of the Alberta Historical Resources Foundation's more recent but rapidly growing client groups, Alberta's Native community. Native heritage issues are rising to the top of many agendas across the country and Alberta is showing some leadership in addressing these sensitive matters, with cooperation, understanding and tangible commitment by both Natives and non-natives.

Many Natives within this province are now working extremely hard to learn more about all aspects of their rich heritage and to pass that awareness on to their children and to non-natives. They also wish to preserve those artifacts and sites which make up their cultural history with a spiritual bond that is often difficult for non-natives to grasp. These items and places are not simply museum pieces or tourist attractions, but a growing part of the present spiritual life of their people. There is a desire for more training and better educational tools for Natives interested in the heritage field. And in recent years, there has been a proliferation of Native heritage projects intended to bridge cultural gaps and build respect for Native heritage.

The Alberta Historical Resources Foundation has been pleased to support several projects by Alberta's Native community or regarding early Native culture that consider the intriguing history of our Native peoples. These projects range from archaeological studies, to site and building restorations, to a book on pictographs and petroglyphs, to interpretive signage and gravesite restoration. We look forward to further such involvements in this important area and the strengthening of mutual awareness and appreciation of this vital heritage.

Sincerely yours,



Charlach R.D. Mackintosh
Chairman of the Board

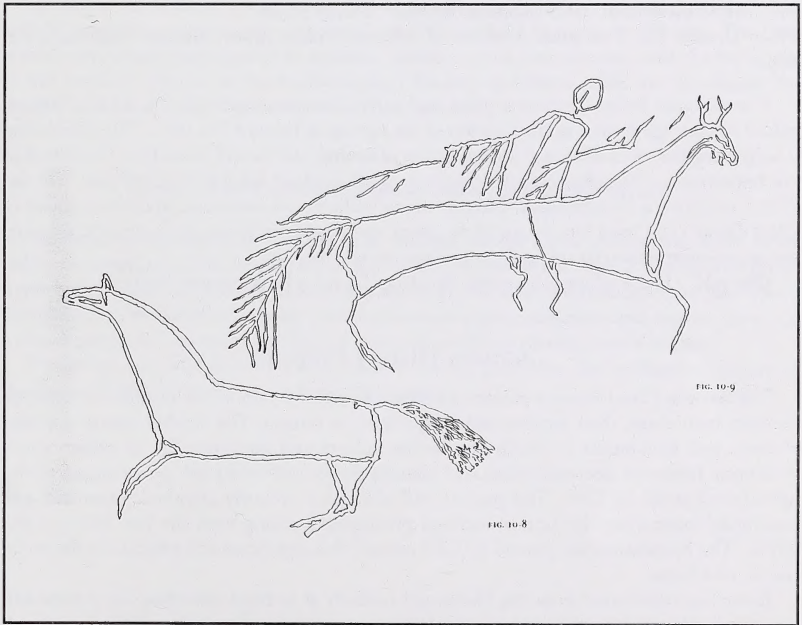
PRESERVING NATIVE HERITAGE

In the last few years, the Alberta Historical Resources Foundation has received an increasing number of applications concerning the preservation of Native heritage in the province. The Foundation has been pleased to support several projects which interpret and preserve Native heritage in a variety of ways. They include research, heritage awareness, historic resource preservation, and cemetery restoration efforts.

Mystical Themes in Milk River Rock Art

Dr. Patricia Barry received a \$5,000 grant from the Foundation towards the costs of preparing illustrations for her book, **Mystical Themes in Milk River Rock Art**, recently published by the University of Alberta Press. The illustrations, prepared and keyed to the text, are tracings of Native rock art (petroglyphs), provided by the Archaeological Survey of Alberta. Using the principles of Art History and the History of Religion, the book interprets Native Albertan rock art, with an emphasis on shamanistic transformation.

This interpretation of Native rock art is designed to promote a better understanding of the artistic legacy of these prehistoric Plains people.



*Illustrations from Mystical Themes in Milk River Rock Art,
copyright University of Alberta Press.*

Preserving Native Heritage (*continued*)

Blackfoot Crossing Historical Site



An E.M. Cruickshank, 1929 painting, entitled "Treaty Seven."

Photo Credit: The Provincial Archives of Alberta, Public Affairs Bureau Collection, PA 5069

A traditional Indian gathering place and early Canadian landmark, Blackfoot Crossing gained further significance as the location of the signing of Treaty #7 in 1877. The Foundation is supporting the restoration and interpretation of several sites in and around the Crossing that are important to Blackfoot cultural history. It has granted funds towards Phase I of the Blackfoot Crossing Development Project, which includes the restoration and development of Chief Crowfoot's Grave Site, repair of the treaty monument, enclosure of Crowfoot's last camp site, some interpretive signage, and the preparation of a booklet.

(See p.12-13 for a full story about the Blackfoot Crossing Development Project.)

Samson History Project

The Samson Cree Nation is preparing a series of videos to explore the kinship relationships between individuals, their families and in the band in general. The kinship system is a vital element and foundation in traditional Indian culture and important for its preservation. Authentic historical documentation will identify people and relationships according to the appropriate terms in Cree. The project will also use a recently acquired, organized and catalogued extensive collection of archival photographs dating from the late 1800s to the 1970s. The Foundation has granted \$10,000 towards this significant contribution to the social history of Alberta.

Involving information from the Elders and research of archival materials, the project will create valuable oral history records and contribute to a greater understanding of Native culture. The tapes, produced by Cree Tribal Studios, will be used in community education.

A History of the Indian Residential School System and Members of the Cold Lake First Nations

In the recent Spring Grants Review, the Foundation contributed \$4,130 towards this research project. It will combine a statistical overview of participation in the residential school system by members of the Cold Lake First Nations with oral history. The resulting materials will include a videotape depicting their experiences while in the system.

Blackfoot Traditional Plant Use

An in-depth study, integrating existing data with information collected through interviews with Elders and field studies, this research documents, preserves and interprets traditional Blackfoot plant knowledge in the areas of sacred, medicinal, social and food use. The Foundation provided \$3,000 towards the project, headed by Dr. Brian Reeves.

The use and importance of plants among the Blackfoot nation is an integral component of Native traditional culture and Alberta heritage.

Lesser Slave Lake Prehistory Project

Dr. Raymond Le Blanc, University of Alberta, received a \$5,000 grant from the Foundation to help purchase equipment for an archaeological field school in northern Alberta. The field school trains Native participants in academic archaeological research and, with the formation of the northern chapter of the Archaeological Society of Alberta, offers an opportunity for development of a historical resources research programme.

Boyer River Indian Band Cemetery Restoration

Surrounding woodlands are beginning to infringe on the burial sites in the Boyer River Indian cemetery, near Fort Vermilion, on the Child Lake and Boyer River Reserves. The Boyer River Indian Band has recently received a grant of \$1,500 from the Foundation to clear forest overgrowth, level the graves, restore traditional wooden grave structures and crosses, construct a map showing the location of graves, and construct a cairn to identify family lineage.

Preserving the burial grounds is seen as a step towards preserving the heritage and culture of the Beaver Indians for their descendants and the public.

THE PROVINCE OF ALBERTA PERSPECTIVE

The following are excerpts from a speech presented by Dr. W.J. Byrne, Assistant Deputy Minister, Alberta Culture and Multiculturalism, May, 1990, at a conference on Native and White Perspectives on the Sacredness of Past People and Places, Kunaitupii, "Coming Together."

"In many ways it is more than a little presumptuous for me to attempt to define the Province of Alberta's perspective on the sacredness of past peoples and places, for in truth no consecrated, official policy exists with respect to this complex issue. This is not to say that this is a subject which is being ignored at this time, for the reality of the province's responsibilities with respect to its cultural and historical programmes means that the core issues must be re-examined constantly, and re-evaluations made in relation to current conclusions about sacred sites and objects. . .

"... In the crucial area of human skeletal remains, understanding and consensus have evolved dramatically in recent years, minimizing the potentially disastrous effects of confrontation over such materials. . . Since the passage of the Alberta Historical Resources Act in 1973, which established the practice of regulating archaeological work in the province, procedures have been effected to ensure that any disinterment of prehistoric or early historic human skeletal remains is done with full regard and respect for the deceased. . .

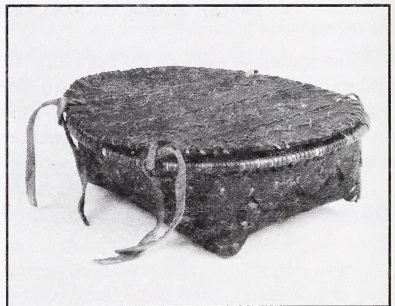
"... For a number of years now, the province has had a protocol in place between the Archaeological Survey of Alberta, the Royal Canadian Mounted Police, and the Provincial Medical Examiner's Office which helped to establish responsibilities for dealing with human skeletal material when it was discovered. . .

"... in dealing with such matters. . . in seeking to provide proper and respectful treatment it is imperative to listen to the sentiments of those most closely affected.

"A second major area of concern to the province is the treatment of sacred objects in museums, and particularly in the Provincial Museum of Alberta.

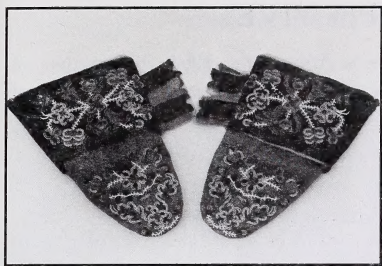
"... In every instance of material acquisition by the Provincial Museum, but particularly when it came to sacred objects, items were acquired in good faith from the owner of record in accordance with both traditional Native and contemporary legal practices. The Provincial Museum has always attempted to research and document the history of ownership of religious materials and, to the best of its knowledge, has always dealt with the rightful owners. Furthermore, to ensure that no misunderstandings were occurring on either side with respect to the nature of the transactions which were taking place, a Native interpreter was always present. . .

"... Having accepted responsibility for this material as a sacred trust, the Provincial Museum has consistently attempted to treat the materials with the deference and respect due to them. Individuals responsible for care. . . are routinely instructed. . . by Native spiritual advisors. . . Purification ceremonies



On loan from the Parker collection, this small birchbark basket from about 1900, decorated and edged with spruce root, was part of Northwind Dreaming, the Fort Chipewyan Bi-Centennial Exhibit at the Provincial Museum of Alberta.

Photo Credit: The Provincial Museum of Alberta



Part of the Ernest Brown Collection at the Provincial Museum of Alberta, these moosehide mitts have black velvet cuffs, floral beadwork and ribbon tags. They date from before 1902.

have been conducted by Native Elders. . . and specially designated storage facilities are specifically set aside to allow the objects to be kept separated from the rest of the Museum's holdings. Display . . . is only done with the advice and guidance of Native informants. . .

" . . . For many members of the Native community these objects have become not only symbolically important to their aspirations to rebuild their historic cultures, but physically necessary if they are to be successful in reviving many of the prehistoric and early historic practices which characterized them as a people distinct. . . we must find some way of accommodating these interests while at the same time preserving the values, rights and traditions of contemporary society and the Museum programme

" . . . In the Museum community this issue is generally referred to as "repatriation". . . the Provincial Museum of Alberta and its staff are sympathetic to the intentions of the repatriation movement. They are equally committed to the principle that any cultural group has a special relationship to the historical remnants of its past and a legitimate interest in the continuation of its ideals and beliefs. At the same time, they are also bound by their own legal, ethical and moral framework, which requires them to

discharge. . . the trust placed in them when they first came into possession of such objects. A critical responsibility for them in this regard is the need to ensure the future physical survival of the pieces, regardless of the uses to which they are being put, or where they are located. . . The challenge, then, is to reconcile these two not contradictory but rather complementary and overlapping aspirations. To this end, over the years, we have attempted to maintain a frank and open dialogue with all interested parties, and particularly the spiritual leaders of the Native communities. . .

" . . . The third. . . area of concern to us is the protection and treatment of sacred places. With contemporary settlement requirements and the growing demand for

Continued on page 17



This traditional Cree woman's hood from the mid 19th century, made of fine black broadcloth, decorated with tiny beads in a complex floral design and fringed with beadwork, is also part of the Museum's Ernest Brown Collection.

Both the mitts and hood are typical of some of the Native artifacts traditionally found in museum collections.

Photo credits: The Provincial Museum of Alberta.

NATIVE PERSPECTIVES

Different people within the Native communities in Alberta offer different perspectives on Native heritage, the priorities to be considered, the ways of preserving the various elements of their heritage, and who should be involved. Here are portions of interviews with two people who have agreed to share their thoughts about Native heritage:

Chief Leonard Bastien

Chief Leonard Bastien is Chief of the Peigan Nation, a medicine bundle owner and ceremonialist. His wife is an educator with Lethbridge Community College and they have four daughters. His heritage is his way of life. He has made a commitment to carry on the traditions of his people, living his commitment on a day to day basis, in a practical sense, in being a ceremonialist and caretaker of the religion.

On the meaning of "Native heritage":

"It seems like a very broad term and can cover a number of areas in relation to your particular way of life and value system... in who I am and why I am the way I am, it is based upon my involvement with the Peigan traditional way of life. It's going down to the roots of our culture, being involved in the spiritual traditional aspects, in the ceremonies, being a caretaker of the religion and culture as it is. . .

"As I assumed this way of life, I came to realize that the non-Indian did not understand the Indian people and will not understand unless we as Indian people share our heritage with the rest of society. Since then, I have volunteered my time to set up cross-cultural workshops, conferences, leading a delegation of Indian people to various parts of North America and sharing what we have as Indian people with whomever may be interested. . ."

On ways of preserving native heritage:

"... The preservation of our culture has to begin within the Indian people. . . there has to be exposure, involvement and participation for the young people. . .

"Cross-cultural conferences only create an awareness and understanding to a certain extent. That understanding is very important because it allows for an appreciation of all

cultures. It allows society to recognize Indians as being positive contributors to society. . .

"... The involvement of the young people and a commitment to participate in the ceremonies is vital for the preservation of the culture and heritage. . ."

On the repatriation by museums of sacred artifacts for active practices:

"There is a keen interest among Indian people to be bundle holders and while there are still resource people amongst our Elders for these intricate ceremonies to continue, the museums should turn these artifacts back to the Indian people who are truly and sincerely committed to continue with the ceremonies. . . The more people involved in caring for these bundles in a manner that is proper to our culture. . . the more people we would have carrying on and preserving our culture. . ."

On role of the Elders:

"It is a select group of Elders who have been indoctrinated and have been given the proper right to care and carry on with the ceremonies and perform with the bundles in ceremonial procedures to carry on with the tradition. . . Their numbers are becoming less each year. . . Ceremonies will only be carried on if young people are committed to take over the responsibilities from the older people.

"... The only way our heritage can be preserved is through the ceremonial procedures. The knowledge has to be transferred through ceremonies. Visual observation or oral participation gives an understanding, but actual transferral ceremonies are what keeps the culture alive. . . It needs the young people to come forward and say I am willing to take on this responsibility."

Native Perspectives (continued)

Rita Marten



Ms Marten learned many traditional skills from her parents. Here she is drying moose meat with her mother, Philomene Marten.

Photo Credit: Provincial Museum of Alberta

Rita Marten was born in Fort Chipewyan. Her life has been strongly influenced by the language, traditions and culture of her ancestors. Formerly Chief of the Cree Indian Band, Ms Marten is currently attending the University of Alberta as a student in Native Studies. She is fluent in both written and oral Woodland Cree and is a representative of Treaty #8 Indians on the Glenbow's Native Advisory Committee.

On the meaning of "Native heritage":

"Native heritage means my traditional upbringing, the way my parents raised us in the bush, living off the land. . . fishing, hunting, trapping and food gathering in a nomadic lifestyle."

On ways of preserving Native heritage:

"... talking my parents, to the Elders, asking them questions about their traditional upbringing. . . their version of how Indians lived and how they survived. . . asking them what it was like to live in the bush before they moved into the community that had electricity and phones.

"... before anyone talks about Native heritage, one should be very familiar with the topic. Elders have all the knowledge and

expertise about Native heritage; therefore, I recommend that you speak to the Elders. . .

"If I was to tell you about Native heritage, I would have some material to display, such as the tools that people actually used and would talk about their purpose. . . what type of transportation they used and why, what type of dwellings, the type of stove. . . the type of clothing. . . I have quite a few of these items in my collection and have used them in my presentations to Syncrude and to the schools up north."

"... Stories from the Elders should be preserved. They should be translated and written in books to be used in school, perhaps in the library in the Band offices and in the homes. When delivering information on Native heritage, one must have display material and written information, and should try to make the topic very interesting and the material eye-catching. A commitment and support from the educators, leaders, parents and children are required to retain and preserve the heritage."

On who should be involved:

"... in order to preserve Native heritage, a Native person has to have a strong desire to want to know about his/her heritage and to appreciate the history and be proud of it. Parents, educators, leaders and the younger generation must have an ongoing commitment as to how they should continue and preserve Native heritage. It is not going to happen overnight. It will take time. However, I believe this will be a positive step for the younger generation to enjoy having the best of both worlds in the years to come. They will be able to survive in today's society; keeping in mind that their ancestors survived; why can't they make it too?"

Ms Marten also proposes that Indian names of communities might be revived. For example, the Cree name for the Fort Chipewyan area is Ayabasca, meaning the land that is rich in wildlife, fish, and berries because of the delta, the rivers and the lake.

The Blackfoot Crossing



*Blackfeet Indians and their teepee
at Blackfoot Crossing, between
1886 and 1893.*

*Photo Credit: The Provincial Archives
of Alberta, E. Brown Collection,
Number B1021.*

Blackfoot Crossing is a traditional place of peace. Long known as an Indian gathering place, it was where Treaty #7 was signed. Today, it is the focus of a major heritage project that will interpret events, people and places important in the cultural history of the Blackfoot nation and the early development of the Canadian West.

Leo Young Man is the chair of the Blackfoot Historical Project Working Committee. He and his wife, Alma Young Man, have been involved for years in efforts to recognize the valuable heritage of the area and reveal some of the unwritten stories of its history. Alma has long been working with Blackfoot Elders to preserve their knowledge. As the project proposal notes: "...many of the Blackfoot Elders have been recording their legends and stories, searching for memories of historical events, uncovering information of all kinds relating to our history." Those tapes, in Blackfoot and translated into English, will become part of the interpretive program, notes Alma Young Man. Talking with the Elders over the last 20 years, she says, has taught her so much she didn't know about how they survived, how they lived on the land. "We want to tell what actually took place...what really happened here," Leo Young Man comments.

Touching both sides of the Bow River, about 90 km east of Calgary near Cluny, on the Blackfoot Reserve, the Blackfoot Crossing Development Project comprises several sites including the flats where Treaty #7 was signed in 1877, Chief Crowfoot's simple grave in the Blackfoot community cemetery, his last campsite with its ring of stones marking the location of his teepee, and an earthlodge village.

The signing of Treaty #7 will be the central historical event to be commemorated. But what visitors will learn from the signs, exhibits and interpretive materials will go beyond standard versions of history.

As the Siksika (Blackfoot) people tell the story, the Blood, Blackfoot, Peigan, Sarcee, Stoney and other tribes of the Blackfoot nation had gathered at the Crossing to meet with representatives of the Canadian Government. Some of the people wanted to sign the treaty, others did not and they all looked to Crowfoot as their leader to make the decision. "His people were almost at war," Alma Young Man says, "and he wanted time to think." So he camped away from them, with his family, his medicine man and his spirit guide. "He did not sleep. He prayed most of the time," Young Man continues.

Although some accounts claim the Blackfoot agreed to the treaty because they were starving, the Elders disagree. Their people were dying from smallpox, not starvation, the land still plentiful with wild game and berries. Crowfoot made the decision to sign, ceding Indian ancestral land to the Crown because he desperately wanted peace for his people, explains Alma Young Man. "He knew if he didn't sign, there would always be war — with other Indian nations, with the white people," she says. "Crowfoot didn't want to see his people suffer." So, according to the story, he gave a signal and a contingent of Government men and 'redcoats' all crossed the river and brought him back to the main camp. Some people were rejoicing, others were not. And when he signed the treaty for "as long as the river flows, as long as the sun shines," he held up a handful of earth and said, "I can count your money and you can count that money, but

Development Project



Chief Crowfoot

Photo Credit: The Provincial Archives of Alberta, Harry Pollard Collection, P129

what about this? Can you count our earth?"

To support the Blackfoot Crossing Development Project, the Alberta Historical Resources Foundation granted funds for a landscape design study, cemetery restoration and booklet. Recently, in the Spring Grants Review, the Foundation also awarded \$15,000 to Phase I, for an archaeological study; further restoration of Chief Crowfoot's grave and the Blackfoot cemetery; the treaty monument; repair of Chief Crowfoot's last campsite; and an interpretive system linking the sites. Work will begin this summer.

The Blackfoot Historical Project Working Committee has also received technical assistance from Alberta Culture

and Multiculturalism, in addition to financial assistance from other agencies to combine with their own funds. The Canadian Job Strategy program enabled them to fence the areas of historic importance, to secure them from livestock and possible vandalism. And the Tribe supports the project, committing financial and human resources.

All those involved envision the Blackfoot Crossing Development Project as a major tourist site (close to the Trans-Canada Highway) that will recognize and preserve Plains Indian heritage.

"A lot of things can be done to save our history and culture," comments Alma Young Man.

"This whole project is not only for our people and our children and our grandchildren," she says as she looks out at the sweep of land stretching down the hillside from Crowfoot's grave, across the river and beyond to the horizon, "but for the general public too... the white society...to understand more about us. Right now, our children, our grandchildren are just like the general public...They don't really understand our history. But when they see the development, they'll see what our people went through and why these developments are going up," she reflects.

"The whole history will be unveiled here," says Leo Young Man. "We found a lot of things that have never been told."



Chief Crowfoot's Grave, in the Blackfoot cemetery

Photo Credit: Historic Sites and Archives Service, Alberta Culture and Multiculturalism

Fort George/Buckingham House



View down the North Saskatchewan River from the site below the forts.

Photo Credit: Historic Sites and Archives Service, Alberta Culture and Multiculturalism

"Welcome to Fort George and Buckingham House. This is the story of the people who came here, and of the fur posts which brought them together. Here, people from two different worlds met. The fur trade was part of their lives."

These words will greet you (in English and in Cree) as you enter the visitors' centre near the archaeological remains of these two trading posts, overlooking the North Saskatchewan River in northeastern Alberta, about 200 km east of Edmonton, near Elk Point.

Buckingham House, which belonged to the Hudson's Bay Company, and Fort George, a North West Company post, were built in 1792, about 250 m apart, and functioned as rivals and neighbours until they were abandoned in 1800.

In 1988, the Elk Point and District Historical Society received a Northern Development Grant to help open and interpret the site. Work began that year on an interpretive centre that will draw visitors into the world of the fur trade and then lead them out to the remains and structures of the

forts which will be defined with landscaping and subtle wood and stone enhancement. Staff from Alberta Historic Sites and Archives, Alberta Culture and Multiculturalism, are providing technical assistance and members of the Frog Lake and Kehewin Bands are advising on the project. At a cost of about \$1.4 million, the Fort George/Buckingham House Centre is scheduled to be completed at the end of October, 1991, with an official opening likely in spring, 1992.

Rather than focussing on the materials and artifacts of the fur trade, the Centre will introduce visitors to the surroundings, the lives and relationships of the people involved and demonstrate what the fur trade meant to them, as both an economic and important cross-cultural exchange. Entering along a stylized "river," visitors will find themselves in the Aspen Parkland, a "region of plenty" between the vast grassy plains of the prairies and the forested woodlands of the north. An unfamiliar setting for the non-natives, this natural environment supported native life and supplied the resources for trade. Exhibits will explain how a Cree family and Blackfoot

Fort George/Buckingham House (continued)

man existed independently of the fur trade, illustrating their daily life. Visitors will also meet Les Engages, French Canadiens who ventured to the west to trade with Indian hunters and build the North West Company fort.

Bridging the different cultures involved in the fur trade, is the Country Wife. A section of the Centre tells her story:

"The Native woman, who married a European trader, became a key link in the liaison between two cultures. She helped her husband adapt to a new life securing the trade of her band, teaching him native customs and the language. . ."

As they move along, both in time and place, visitors will then be taken into day-to-day life at the fort and can observe and participate in a trade ceremony and exchange. The men who came from the Orkney Islands to work for the Hudson's Bay and particularly, William Tomison, "the man who built Buckingham House," will also be

featured through audio-visual materials and displays. And finally, the last days of the posts, the end of the trading era and the fate of "the peoples of the trade" will be explored.

The Centre will also leave visitors with some thoughts about how we are able to recreate the stories of the people of the fur trade, using historical records, journals, archaeological artifacts and oral tradition to "enrich the human face of our history."

Mrs. Teresa Gadwa, a Kehewin Elder and adviser on the project, is pleased that Native people are contributing. "I'm glad they came to Indian people to ask them what they want, how Indians lived. . . If they want to understand the Indian way of life from a long time ago, it's up to us to tell them," she comments, adding, "This is important to the Indian people. . . to show it to the younger generation. . . they will be proud of being Indian."

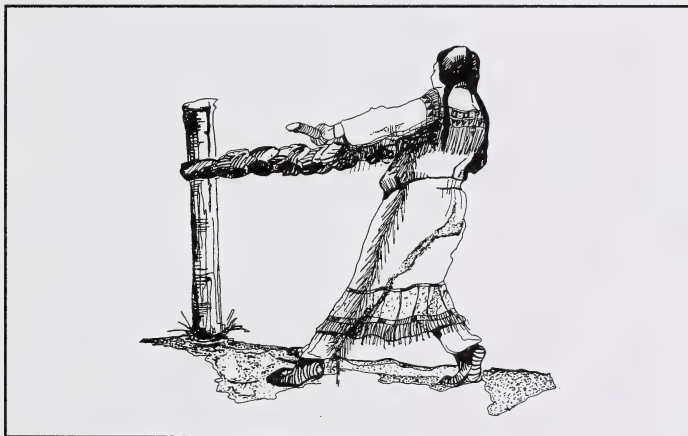


*Illustration of the Country Wife from a panel in the
Fort George/Buckingham House Visitors' Centre
Photo Credit: Historic Sites and Archives Service,
Alberta Culture and Multiculturalism*

Reg Crowshoe Elected Governor of Heritage Canada



Reg Crowshoe

In May, Mr. Reg Crowshoe of Fort Macleod was elected a Governor of Heritage Canada. He will serve a two year term as Governor from Alberta.

A cultural resource manager of considerable experience, Mr. Crowshoe is a member of the Peigan Band which is part of the Blackfoot nation. He served with the Royal Canadian Mounted Police, developing and implementing programs for Native and non-native communities, worked as a Peigan Band Social Services administrator, was Director of the Oldman River Cultural Centre and served as a Peigan Band Councillor.

Mr. Crowshoe was employed as an adviser by Alberta Culture and Multiculturalism at the Head-Smashed-In Buffalo Jump Interpretive Centre, a World Heritage Site recognized by UNESCO. Nationally, he has been active in consultations with First Nations for the proposed federal Archaeology Act. Currently, he is President of the Peigan Health Board and past-

president of the Friends of the Head-Smashed-In Buffalo Jump Interpretive Centre.

Heritage Canada is a national, non-profit organization and registered charity which preserves and encourages the preservation of the historic, architectural, natural and scenic heritage of Canada.

Mr. Crowshoe hopes to make more people in Alberta aware of Heritage Canada and its programs and to bring about a greater understanding of Native perspectives on heritage. He wants to learn more about Native and non-native views. The challenge, he says, will be to bridge the gaps to achieve better understanding. "It's going to be a long process," he comments.

"We as Indian people have to understand and maintain our heritage and know how we fit in with Canadian heritage," he believes. "...We need organizations like Heritage Canada, museums, historic sites, to recognize Native definitions of heritage...We need them to work with them."

Heritage Awards Programme of the Alberta Historical Resources Foundation

Unlike our Spring Grants Review where the Board of Directors of the Alberta Historical Resources Foundation was flooded with applications, relatively few submissions for our annual Heritage Awards were received by the February deadline. Consequently, the competition is being extended until August 31, 1991, with selections and announcements in the Fall.

Categories for the Awards are as follows:

Architectural Heritage Awards (2)

– for individuals or groups who produced outstanding examples of architectural restoration in the province, small or large scale.

Heritage Sites & Resources Award (1)

– for direct action in saving a threatened heritage building/site/resource.

Heritage Service Award (1)

– for exceptional service in promoting Alberta history.

Award of Honour (1)

– for ongoing and profound commitment to heritage preservation in Alberta.

Community Heritage Award (1)

– for those cities, towns, villages, reserves, or I.D.s that have demonstrated a strong commitment to heritage conservation.

Winners receive a framed certificate at a special banquet and are featured in **The Cornerstone** as well as various media releases. Please take this opportunity to assist us in recognizing those who have shown exceptional or innovative achievement in preserving and interpreting Alberta's heritage. For further information and application forms, please contact: The Alberta Historical Resources Foundation, 8820 - 112 Street, Edmonton, Alberta T6G 2P8. Telephone: 431-2300.

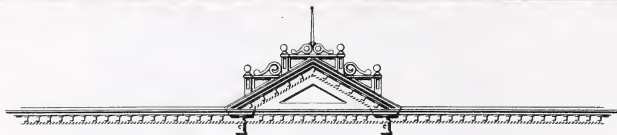
The Province of Alberta Perspective

(continued from page 9)

resource development, virtually no part of the province can be considered truly safe from modern impacts. At the same time, Native peoples have a 12,000 year history of occupying these same lands, and as part of their cultures, they perceived many locations to have special spiritual or sacred significance. . . In theory the means to legislate protection exists, as the Alberta Historical Resources Act allows the designation of sites of enduring cultural value

as Provincial Historical Resources. . . However, the reality. . . is more complicated. . . and raises again the need for consultation, dialogue and creative solutions. . .

“ . . . the province does not have a fixed perspective with respect to the sacredness of past peoples and places. Instead we have a firm commitment to the intrinsic value of all cultural beliefs and practices, and an eager willingness to entertain innovative solutions to allow the legitimate aspirations of Native Albertans to be realized.”



THE ALBERTA • MAIN STREET • PROGRAMME **Wetaskiwin, Vegreville and Vermilion Selected**

The Board of the Alberta Historical Resources Foundation has chosen Wetaskiwin, Vegreville and Vermilion to join the Alberta Main Street Programme for the 1991-1994 term. The Programme is an initiative to assist in the preservation of distinctive early streetscapes within the province's smaller communities. Alberta Culture and Multiculturalism provides technical assistance and the Heritage Canada Foundation provides both technical and financial assistance to the Programme.

Wetaskiwin was incorporated as a town in 1902 and in 1906 became Canada's smallest city. It now acts as a service centre for a vast and prosperous agricultural area as well as for a variety of manufacturing and distribution firms.

According to legend, during a fierce battle between the Cree and Blackfoot nations, two braves engaged in combat became weary and stopped to rest. They shared a pipe symbolic of peace, thereby ending the battle and the location was named Wee-Tas-Ki-Win-Spatinow, meaning "The Place Where Peace was Made."

The majority of Wetaskiwin's heritage buildings were constructed between 1895-1922, on both the west and east side of the C.P.R. railway line. With the upcoming opening of the Reynolds-Alberta Museum and the high level of community initiatives and support, the Programme is timely and is bound to be beneficial for all.

Vegreville is situated on the Yellowhead Route, 100 km east of Edmonton. It is at the hub of large farming, trading and ever-expanding

industrial areas. Established by French settlers from Kansas, the community was originally built 7 km southwest of its present site. The residents chose the name "Vegreville" to pay tribute to Father Valentin Vegreville, a Roman Catholic missionary. With the arrival of the railway in 1905, the hamlet was moved to its current location.

Historic facades in Vegreville reflect the boomtown, early commercial and art moderne era, with a majority having been constructed during 1906-1921. For its Historic Streetscape Programme, the community has chosen the theme "Take a Walk Through History in Vegreville."

Vermilion dates its origins back to 1906. It began as a village and was incorporated as a town only a few months later. The name "Vermilion" arises from the rust-colored effects of the iron in the feeding springs of the Vermilion River.



Main Street Wetaskiwin as it was during celebration of the Orangemen's Parade, 1929.
Photo Credit: Alberta Main Street Programme

Main Street Alberta Update

A fire devastated the community in 1918. Therefore, most of the historic resources maintained in the downtown core date from 1920-1930. Vertical pilaster divisions, brick cornice detailing, bracket elements and

tapestry inlays are very prominent features along the main street, as is the influence of the Renaissance style in commercial buildings.



The Alberta Hotel, Vegreville, built in 1909, was a popular spot for sophisticated dining of the time.

In addition to the three new Main Street Projects, the Foundation approved a one year extension for the Claresholm Main Street Project now scheduled to conclude in the Fall of 1992, as well as a Fort Macleod request of \$30,000 for the next three years to underwrite the salary of its local Main Street Coordinator.

The future looks very exciting as the Alberta Main Street Programme enters into Phase Two, spanning the 1991-1994 term. The Programme continues to receive requests for information. The initial five Main Street communities (Crowsnest Pass, Lacombe, Claresholm, Drumheller and Cardston) embark on another construction season. New Main Street Projects will enter into contracts with the Alberta Historical Resources Foundation, their new project coordinators will join the existing team and participate in the Heritage Canada Foundation training sessions in August, and preparations will soon

be underway for the Project "Kick-offs" in the Fall.

The Programme welcomes the new Main Street communities and anticipates a very rewarding association over the next three years.

— Merinda J. Conley, Alberta Main Street Programme Chief



The Bank of Commerce, Vermilion, built in 1912, remains a principal focal point on the Main Street today.

Photo Credit: Alberta Main Street Programme

Didsbury C.P.R. Station Revitalized



*Didsbury C.P.R. Station,
abandoned and deteriorating*



*Rehabilitation
begins
in 1988*



*In the spring of 1991, Mr.
Eldon Foote unveils the
plaque commemorating the
station's new lease on life.*

Photo Credit: Historic Sites and Archives Service, Alberta Culture and Multiculturalism

Constructed in 1902, the Didsbury C.P.R. Station provided shelter for travellers and telegraph facilities for the operation of the trains. One of the oldest stations on the historic Calgary-Edmonton line, this is the only extant station with a mansard roof. In recognition of its role in the early railway history of Alberta, the Didsbury Station was designated a Provincial Historic Resource in April, 1979. Relocated on a new foundation, upgraded and restored both inside and out,

the building will now serve as home for the local boy scouts/girl guides.

Former Didsbury resident Mr. Eldon Foote was the major donor to the project. Funding was also provided by the Alberta Historical Resources Foundation (\$60,000), Alberta Culture and Multiculturalism (which also provided technical and planning guidance), the Community Facility Enhancement Program, and the Lions Club.

The Historical Society of Alberta Finally Finds a Permanent Home

The Historical Society of Alberta is the province's oldest and largest non-governmental heritage preservation organization. It was established under the terms of an act passed by the provincial legislature in 1907. The Society has a long record of collecting historical documents from early settlers, working to establish museums, and cooperating with government and private heritage preservation groups to empower Albertans to preserve their intellectual, built and natural heritage.

For the first 83 years of its existence, the Society was officially homeless. It depended on the generosity of its members and functioned out of their homes and offices. In 1990, thanks to a grant from the Alberta Historical Resources Foundation, it was able to find a permanent home and hire an executive director in time for its 84th birthday.

In January of this year, the Society signed a two year lease with Truscan Realty Ltd. for an office in Calgary's historic Lancaster Building. The Lancaster was constructed in 1913 by Mayor James Mackie of Calgary and was rehabilitated about 10 years ago. The building is a provincially designated historic resource, and has been awarded a national prize for the sensitive manner in which the restoration was completed.

"We are pleased to be tenants in the Lancaster Building. It seems appropriate that the province's oldest heritage group has finally find a home in one of Alberta's oldest skyscrapers," comments Christopher Jackson, Executive Director of the Society.

Since moving into the office, the Society has been able to centralize its publications programme distribution system and ensure its members and the public better service. It has also moved other facets of its work into

the building.

"All of our committee meetings can take place on one site and our reference library is being put together on one site for the first time ever," notes Jackson.

Christopher Jackson is dedicated to helping the organization develop a more proactive public profile. "We have traditionally had a strong publications programme — **Alberta History**, the Alberta Records Publication Board titles, and other titles such as **Winter Sports in the West**, for example. I suspect that this is how most people view us — as an educational publisher," he explains. However, he continues, the Society is also committed to developing and introducing new innovative programmes and a public advocacy scheme to enable Albertans to reclaim their heritage. The Society is in the middle of a review process to help it determine how it can make an effective contribution to heritage preservation in Alberta. On completion of the review, the Society will officially release its new policy statement.

— *submitted by the Historical Society of Alberta*

Items of Interest

Donating Members for 1991

Mr. Ray Howden, Helen McCormick, Gordon Mcrobbie, Donald Macbean, Iris A. Hillenbrand, Margaret L. Job, H.C. Macbeth, Janet Mitchell, Herbert and Noni Zelmer, Neil Carr, L. Bibby, Michael Westren, Gladys Wade, Gordon McCannel, John Stalker, F.R. Patrick, Kathleen and Cliff Sanderson, Rev. C. Dwight Powell, Mr. and Mrs. John Jarvis, G.M. Blair, Mrs. B. J. Denhaan, I.M. Drum, M.E. Shifflett, Roy F. Anderson, Elmer J. Jensen, G.L. Weber, Catherine Broad, Macleod Gazette Ltd., George R. Butler, Dorothy Clancy, Mrs. Greta M. Hallett, George H. Girard, Mrs. A.E. Hunter, Allen David Johnson, K.D. Hutchinson, Miss Elva Taylor, Robert G. Wray, Mr. and Mrs. R.C. Dobbin, William and Louise Gant, J.R. Osbourne, Friedenstal Historical Society, Esther Thesberg, Morris Flewwelling, Lloyd C. Wright, Evelyn Donlevy, Mary M. Hetherington, Hans Garde-Hansen, Mrs. R.F. Nicoll, Mrs. Myrtle Williams, D. Petrie, Omar J. Broughton, Maggie Keyzer, Robert S. Fraser, University of Alberta, R.C. Mckenzie, Dr. G. Loken, James Gallaher, Mr. and Mrs. G.D. Mackie, Wes H. Jackson, Mrs. G. Schroder, Mrs. Myra K. Harshman, Miss Myrtle Biggs, Lois V. Porter, Keith D. Scott, Mr. L.V. Hemeyer, Mrs. W.E. Fisk, Christopher B. Lewis, Muriel Park, Yessy Byl, Selwyn Jacob, Mrs. Jean Roen, Dr. P.S. Barry, Mrs. Carolyn Campbell, Mrs. Jessie A. Vandaele, Leonard and June Mitzel, Bud Woodrow, Mrs. Doris H. Haddock, Robert F. Bell, Dorothy Emmerson, John A. Lloyd, L.H. Larson, Keith R. Spencer, Frances R. Handy, R.J. Tregillus, Mrs. Lydia E. Sampert, C. Redvers Perry, Miss Blanche Coultis, Mrs. Shirley Ayer, Shirley and Fred Wraight, Gerald E. Bussieres, Don Blake, B.M. Whitlock, Mrs. N. Jessie Heath, Mr. Archie Miller, John Brouwer, Don M. Snow, R.H. Chapman, John Dicey, Al and Marilee Toews, D.P. and K.E. Wyndham, C.E. Cooke, Mrs.

Michele C. Kinech, Ellen B. Godwin, Paul Wusyk, Mr. and Mrs. Don W. Collier, Cliff Dacre, Marie Sihlis, Lorne P. Woodrow, Claire K. Goldsmith, Emily Gilmour, Bellevue Restaurant, Dr. J.H. Barton, June Hunt, Mr. and Mrs. R.R. Andrews, Judy Wasylenko, Mrs. Alberta Stiles, Mrs. C.E. Parsons, Doreen McCool, Orestes Serra, Mr. and Mrs. J.H. Carpenter, Eric Dalen, Doreen Loughheed, Georgia Hoffman, Marshall Rolling, Carolyn M. Campbell, Dorothy Hiltz, Janice Evans, Lennox Grafton, Mrs. Anna MacGregor, Marie Smith, Judith and Peter Jekill, Manfred Grote, Robert and Myrtle Guest, Patrick Lamb, Edgar J. Burge, Iris M. Reilly, Wes and Sheila Johnston, Pearl Burns, Greg Miller, Eric A. Geddes, Brenda Demcoe, Gwennyth Bolinger, Nick Taylor, Bob Macdonald, Mrs. Vera McGinn, Jessie Hendrigan, Mr. and Mrs. F.G. Becklake, Lise Holton, Gerald Kemp, Anders Langeland, Mrs. Mona Sparling, Stewart Campbell, Anson E. Moorehouse, Allied Arts Council, Mr. and Mrs. E.W. Ferrand, Elizabeth Medland, G.M. Mcdougall, Anna M. Erickson, Mr. and Mrs. Earle Clarke, St. Anne Ranch, Joseph Tymchak, Mary E. Smith, Marian McEwan, Mr. and Mrs. Howard J. Williams, Carole Brawn, Mrs. E.M. Strang, Randy A. Girard

"Your American Cousins: U.S. Research and Resources"

The Alberta Family Histories Society presents its 12th Annual Seminar on Friday, October 25 and Saturday, October 26, 1991, at the University of Calgary. The theme is "Your American Cousins: U.S. Research and Resources."

Registration fee is \$40 (Canadian), lunch included. For more information, please contact: P.O. Box 30270, Station B, Calgary T2M 4P1 or telephone: 282-0468.

Reminder

The next grant funding date is September 1, 1991 in the following categories:

Feasibility & Planning Studies
Historic Resource Preservation
Workshops, Seminars, Conferences
Research
Professional Development
Education
Publications
Heritage Awareness

The next grant funding date for Cemeteries is September 1, 1991.

For further information, please contact Monika McNabb, Grants Officer, Alberta Historical Resources Foundation, 8820 - 112 Street, Edmonton, T6G 2P8. Phone: 427-3182.

Join in the Search for Calgary's Past

Until August 22: The Program for Public Archaeology offers adults (16 years and older) the chance to gain professional archaeological training and field experience through two and four-day participation packages, \$99 and \$169 respectively.

August 10: Dig It Up! (ages 3 - 5) and Dig It! (ages 5 - 8): Through crafts and stories, youngsters will learn about the science of archaeology. Dig It Up starts at 11 am and Dig It begins at 2 pm. Cost is \$1.00 per child.

August 15: A hands-on experience for Junior Archaeologists (ages 10 - 15): Mini excavations take place in the Fort Calgary Interpretive Centre in the specially-designed archaeological "sandboxes." Digging begins at 9:30 am and 1:30 pm. Cost is \$1.00 per child.

Call 290-1875 for program details and registration.

Fort Calgary Historic Park is at 750 9th Avenue S.E.

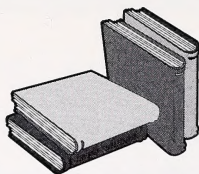
Open Daily from 9 am to 5 pm. Admission by donation.

1-800-668-1867

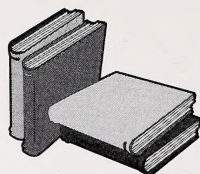
Heritage Canada is pleased to announce that it has installed a toll-free line, 1-800-668-1867, to provide all Canadians with easy access to information on its programs and membership. Heritage Canada is a national, non-profit, membership-based organization, established to encourage Canadians to identify, protect and enhance their cultural, built and natural environments. Programs are designed to help communities manage their heritage resources.

Fall Board Meeting

The next meeting of the Board of Directors of the Alberta Historical Resources Foundation is planned for Grande Prairie in September. The Board is hoping to meet with some local community officials and to visit some of the local heritage projects. In this way, the Board can become more aware of programme needs in the community and members of the community can become better acquainted with the Foundation.



Books



RECENT PUBLICATIONS

Mystical Themes in Milk River Rock Art, by Dr. Patricia Barry, published by University of Alberta Press. With more than 100 black and white and color illustrations, selected from the Archaeological Survey of Alberta's inventory of tracings of prehistoric and early contact Native art, keyed to the text. Cost: \$34.95. Available at local bookstores.

The Sun Came Down: The History of the World as My Blackfeet Elders Told It, by Percy Bullchild, published by Harper and Row. Bullchild, from Browning Montana, explains that the Kainais of the Bloods, the North Peigan, the North Blackfoot and the Blackfeet all belong to the same Indian nation, split now by the international boundary established between the United States and Canada. In this book, he writes the Indian version of history and legends, as he heard them from his Elders. Cost: \$17.50. Available at local bookstores.

Native Peoples: The Canadian Experience, edited by R. Bruce Morrison and C. Roderick Wilson, published by McClelland and Stewart. This text looks at the major aboriginal culture groups of the country and attempts to convey the richness and complexity of native life, today and in the past. Cost: \$40.95. Available at local bookstores.

NOTICE

Funds to support research, writing and publication of material dealing with the history of the healing arts in Alberta now may be applied for from the recently established Alberta Medical Foundation.

This charitable foundation was endowed through the bequest of Dr. Margaret Hutton, a former Edmonton obstetrician and gynecologist.

The Alberta Medical Foundation hopes eventually to promote the establishment of a chair in the history of medicine in one of our Universities. Its immediate goal is to encourage the collection of archival material and publication of articles and monographs on any aspects of the history of medicine, nursing, hospitals or health care in Alberta.

Enquiries may be directed to: The Alberta Medical Foundation, 400 - 12230 - 106 Street, Edmonton, Alberta T5N 3Z1.

IMPORTANT NOTICE

The Cornerstone is printed on recycled paper.